

# Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING.

NO. 33.

NEW-HAVEN, JANUARY 14, 1832.

VOL. XVI.

## MISCELLANEOUS.

### DEPARTED SAINTS.

*Does their interest in the spiritual welfare of saints on earth, cease with death?*

The intimations of scripture on this subject are less distinct than that of their happiness. Still I think something may be gathered in relation to it, which will not be altogether unsatisfactory. And although this is confessedly a subject of far less importance than many others, yet is it not one on which many a child of God has been led to muse, when the earthly bond which united him to some fellow pilgrim has severed, and his fellow traveller in the way to glory has been taken out of his sight—introduced before him to the enjoyment of bliss, the highest idea he can gain of which is, that it is worthy of God to bestow, and is beyond his present power to conceive. How often have the feelings of the survivor led him to inquire, although it is not essential for him to know—"Does my friend that is gone know and love me still? Is he still anxious for my welfare, and is he permitted to use any agency to promote it?"

Let us now see what light, if any, the scriptures may even incidentally throw on this subject. I shall take it for granted that the spirit of the departed saint is admitted immediately into the realms of bliss—returns to the bosom of God who gave it—"departs to be with Christ."

That the saints in heaven know all that relates to their fellow saints on earth, seems to be intimated by St. Paul in Heb. xi. 1. "Seeing therefore we are encompassed by so great a cloud of witnesses," &c. I know that a different construction from that which seems to favor my idea, is sometimes put on this passage. It does not appear to me however to be the most natural one. If the Apostle does mean to represent the saints in heaven, looking down with interest to witness the conflict of those which have left behind, the subject cannot be one which is destitute of practical importance. Whatever be his meaning, he draws an important inference from the fact, that we are surrounded with a cloud of witnesses. And would any other construction give to his inference a force at all equal to that, which I suppose to be the true one, would give?

Take another passage, about which there will be no dispute. "There is joy in heaven over one sinner that repenteth." Do not the "spirits of the just made perfect" partake of

this joy? Does not this passage, as well as many others, clearly convey the idea, that the issue of man's probation on earth, is a matter of intense interest to the inhabitants of heaven? And to what portion of those inhabitants? Or is it to a portion only? Do not departed saints know the transactions of the world they have left? Have they forgotten what they knew while here? Have they forgotten those scenes through which they have passed on earth, and their fellow actors in those scenes, their connection with whom had such an important bearing on their present bliss? Or can we suppose them removed beyond the reach of intelligence from this lower world? And in Heaven too, where all its arches resound with joy at the news of the conversion of sinners here? If they do not know and rejoice at the conversion of a sinner, do they know nothing of the subsequent course of the new born soul? If they know, are they not interested? And if interested, are they incapable of doing any thing which this interest would prompt them to do? Will they not feel an interest arising from sympathy, which the angels cannot feel? And what is there in the nature of those errands of love, which the angels are commissioned to perform for the saints on earth, for which their powers are inadequate? Although absent from the body, are bodily organs necessary to gain access to the minds of their fellow-saints! For it is the spiritual conflict in which the saint on earth is engaged, which excites the interest of the hosts of heaven. Besides, have angels bodily organs?—And now since saints on earth and in heaven constitute but one family, can we suppose that there is no family intercourse?

In the resurrection our Saviour says, that the saints are equal to the angels. Are we to suppose that the glorified spirits are inferior now? Will their reunion to the body, enlarge their capacities? The body may minister to their enjoyment, and serve to increase their capacity for it; but will it be the means of enlarging their capacity in any other respect? Indeed it is to be a spiritual body, in whatever sense this expression is to be understood.

Benevolence, love is the ruling passion in heaven, as indeed it is in the hearts of Christians on earth, as far as they partake of the qualifications for heaven. If then it is a part of the employment and the bliss of angels to watch over and minister to the pilgrim on his way to glory, will it afford no joy to the spirits of the just made perfect in love, to fly on errands

of mercy to his brethren on earth? And will not God who is LOVE ITSELF, delight to gratify them? Do not all the regards of heaven seem directed to this lower world—the Father, the Son, and the blessed Spirit, and all, all the angels, intent and employed on man's salvation? And do those that have gone from our world, where Jesus is, and where all around them are thus employed, stand amidst this active busy host, idle, although they may be interested spectators? If God himself is engaged continually, and all the angels are put in requisition, in this great work, has He nothing for the glorified spirit to do? Or is he incapable of doing any thing, although when on earth he was but a little lower than the angels? If the departed saint is admitted at once to heaven, and is with Christ and his angels, and all the rest of heaven, beside himself, are occupied and intensely interested in bringing home to glory those whom he has left struggling with sin below, how can he harmonize with the society of those around him, unless their occupations, as well as joys, become his own?

The appearance of Moses and Elias on the Mount of transfiguration, shows that departed spirits do sometimes revisit earth; and the subject of their conversation shows that they were not ignorant of some of the transactions which are taking place here, in reference to the great work of redemption.

We learn also that when our Saviour rose, "many of the saints that slept in their graves arose and went into the holy city, and appeared unto many." It appears further, that one of "his fellow-servants, of his brethren the prophets," visited and held intercourse with St. John when the revelation was made to him: and was the organ of communication in making known to the Apostle the sublime mysteries of that Book.

If this was a glorified spirit of our race, is not here a strong argument in favor of my position? Could he know, and make known to John, what should take place in our world in future time, in relation to man's redemption, and not know and feel interested in these things as they came to pass in the course of Providence? And if God employed him to hold communication with John on these subjects, why should he not employ other departed spirits in holding unseen intercourse with other saints on earth, and "ministering" to them?

St. John, says in the revelation, that he "saw under the altar the souls of them that were slain for the word of God, and for the testimony of Jesus; And they cried with a loud voice, How long, O Lord, dost thou not avenge our blood on them that dwell on the earth? Now, how should they know that their blood had not been avenged?

May we not, must we not believe, that saints in heaven do know the transactions of earth; and that it is not improbable that they, with enlarged capacities, are employed to aid in their heaven-ward course, those they have left behind—members of the same "family," and objects still of interest and affection?—*Bost. Rec.*

#### FAMILY DISCIPLINE.

I offer for the perusal of your readers, the

simple narration of a trifling incident which has within a few days occurred in my own family. Although but of little importance to any but those immediately concerned, I think it may be made to illustrate religious truths, and if so, it will be valuable to all. It may be even specially useful from the fact of its being of such a nature, as almost every parent is frequently called to witness.

My youngest child is an infant about 15 months old, with about the intelligence common to children of that age. It has for some months been evident, that he was more than usually self-willed, but the several attempts to subdue him had been thus far relinquished, from the fear that he did not fully understand what was said to him. It so happened, however, that I had never been brought into collision with him myself, until the incident occurred which I am about to relate. Still I had seen enough to convince me of the necessity of subduing his temper, and resolved to seize upon the first favorable opportunity which presented, for settling the question of authority between us.

On Friday last before breakfast, on my taking him from his nurse, he began to cry violently. I determined to hold him in my arms until he ceased. As he had a piece of bread in his hand, I took it away, intending to give it to him again after he became quiet. In a few minutes he ceased, but when I offered him the bread he threw it away, although he was very hungry. He had, in fact, taken no nourishment except a cup of milk, since 5 o'clock on the preceding afternoon. I considered this a fit opportunity for attempting to subdue his temper, and resolved to embrace it. I thought it necessary to change his disposition, so that he would receive the bread from me, and also be so reconciled to me that he would voluntarily come to me. The task I found more difficult than I had expected.

I put him into a room by himself, and desired that no one should speak to him, or give him any food or drink whatever. This was about 8 o'clock in the morning. I visited him every hour or two during the day, and spoke to him in the kindest tones, offering him the bread and putting out my arms to take him. But throughout the whole day he remained inflexibly obstinate. He did not yield a hair's breadth. I put a cup of water to his mouth, and he drank it greedily, but would not touch it with his hands. If a crumb was dropped on the floor he would eat it, but if I offered him a piece of bread he would push it away from him. When I told him to come to me, he would turn away and cry bitterly. He went to bed supperless. It was now twenty-four hours since he had eaten any thing.

He awoke next morning in the same state. He would take nothing that I offered him, and shunned all my offers of kindness. He was now truly an object of pity. He had fasted thirty-six hours. His eyes were wan and sunken. His breath hot and feverish, and his voice feeble and wailing. Yet he remained obstinate. He continued thus, till 10 o'clock A. M. when hunger overcame him, and he took from me a piece of bread, to which I added a cup of milk,

and hoped that the labor was at last accomplished.

In this, however, I had not rightly judged. He ate his bread greedily, but when I offered to take him, he still refused as pertinaciously as ever. I therefore ceased feeding him, and recommenced my course of discipline.

He was again left alone in his crib, and I visited him as before, at intervals. About one o'clock, Saturday, I found that he began to view his condition in its true light. The tones of his voice in weeping were graver and less passionate, and had the appearance of one beseeching himself. Yet when I went to him, he still remained obstinate. You could clearly see in him the abortive efforts of the will. Frequently he would raise his hands an inch or two and then suddenly put them down again. He would look at me, and then hiding his face in the bed clothes weep most sorrowfully. During all this time, I was addressing him, whenever I came into the room, with invariable kindness. But my kindness met with no suitable return. All I required of him was, that he should come to me. This he would not do, and he began now to see that it had become a serious business. Hence his distress increased. He would not submit, and he found there was no help without it. It was truly surprising to behold how much agony so young a being could inflict upon himself.

About three o'clock I visited him again. He continued in the state I have described. I was going away, and had opened the door, when I thought that he looked somewhat softened, and returning, put out my hands, again requesting him to come to me. To my joy, and, I hope my gratitude, he rose up and put forth his hands immediately. The agony was over. He was completely subdued. He repeatedly kissed me, and would do so whenever I commanded. He would kiss any one when I directed him, so full of love was he to all the family. Indeed, so entirely and instantaneously were his feelings towards me changed, that he preferred me now to any of the family. As he had never done before, he moaned after me when he saw that I was going away.

Since this event, several slight revivals of his former temper have occurred, but they have been all easily subdued. His disposition is, as it never has been before, mild and obedient.—He is kind and affectionate, and evidently much happier than he was, when he was determined to have his own way. I hope and pray that an effect has been produced on him for life.

From this incident, which is in every respect literal fact, without any embellishment, parents may learn the intensity of the obstinacy of children. When they find their children stubborn, they need not be surprised. Let them hold out in a mild, yet firm course of discipline, until this obstinacy is subdued. This is a real kindness. There can be no greater cruelty than to suffer a child to grow up with an unsubdued temper. Let us strive, by the grace of God, to cure the evil as early as possible. I do not make these remarks by way of telling how much better I govern my family than other people. I believe no such thing. Far from it.—God has seen fit to call me to bring up a child

of unusually unyielding temper. I have related the effect of this method of treatment, in the hope that it might be an encouragement to those who may be required to undergo a similar trial.

[From the Christian Secretary.]

### PROTRACTED MEETINGS.

*A looking Glass for those who oppose them.*

As the protracted meetings which are held all over the United States, are by the blessing of God, productive of so much good, it would seem as though there could be nothing human, nothing fallen and sinful, that needs salvation by grace, that could really feel disposed to utter a syllable against them. But alas! there are those, and those too, who call themselves christians, "who lightly speak evil" of this subject!

Now it appears to me that the disposition manifested by various classes of individuals with regard to these meetings, will furnish something of a *Shibboleth* whether they hate the truth and despise religion, or not. Allow me to state a few facts.

A much esteemed clergyman of my acquaintance, of another denomination, a few days since, while attending a protracted meeting, found a number of his ministering brethren present, disposed to speak lightly of these meetings, and expressed their disapprobation in sundry remarks. At length he said, "Brethren there is a class of men that agree with you exactly, and I must inform you who they are. As I was coming to this place, I stopped at a tavern to dine; and among a large collection of men around the door, was one with a straw hat on, the brim torn off about half around, and then sewed on to the top of the crown. In reply to some one of his company, who asked where he found his new fashioned hat, he said, "*I got it at a four days meeting.*" Then after a loud laugh, amidst the fumes and belchings of intoxicating liquor he and his coadjutors had each to throw out some wicked remarks against the four days meetings, as they termed them.

"Now brethren," added the clergyman, "you see who they are that oppose the protracted meetings, and if you oppose them, you know your company."

The writer of this article a few hours since, fell in company with one of the most profane and hard drinking men in the country, and he said to me, "Well I understand there is be a five or six days meeting in this town this week; but I have no opinion at all of such meetings;" and then added, "*I am a Universalist.*" This was perfectly in character. The same individual when once reproved for profane swearing, replied, "*O I'm a Universalist.*" What a fine commentary upon the sentiment!

Not long since I went to visit a poor sick woman, who was under some distress of mind for her sins. I endeavored to explain to her the plan of salvation by Jesus Christ, and that she must experience a change of heart, or she would be lost forever. The husband, who is grossly intemperate, immediately said in a high tone of voice, "You must stop that subject, sir,

I will not allow any talking upon religion to my family when they are sick; it is taking an advantage of them;" and instantly turned to railing four days meetings—the loss of time to the attendants—how much money might be earned by them—"calling the wages of the men," said he, "twelve and a half cents a day, and the women six, would raise money enough to pay off all our town and state taxes," &c. (See Mark xiv. 5, and John xii. 5.) When he stopped to breath, his wife implored him with tears to allow me to pray with her. O, he did not wish to hear prayer, he believed God was a merciful being, &c. &c. but as she continued to entreat him with such earnest supplications, he at length consented, and I prayed.

These are a few amongst the multitudes who oppose protracted meetings. And now I would ask all opposers the same questions which are said to have been proposed to a Universalist preacher in a neighboring town. He made an attack upon a colored preacher, (Haynes) and challenged a public dispute. The latter not having sufficient time to spare, proposed that each party should ask the other three questions, and that the other should answer them.—When this plan was mutually agreed upon, it fell to the colored man to ask the three first: and said he, "Do you pray in your family?" "That is not to the subject," said the Universalist. "Yes, that is my first question," replied H., "and you must answer it." "Well then," said the Universalist, "I answer, No." Second question, "Do you pray in secret?" He answered No. Third question, "Do you not swear sometimes?" Answer, Yes. The Universalist was so disappointed in the questions and his answers, that he would proceed no farther.

If the same questions were put to the opposers of protracted meetings, would not the answers be almost without exception, the same? Let conscience answer, and the character will be easily ascertained. AMICUS.

[From the New York Evangelist.]

#### THE CHRISTIAN ADVOCATE FOR DECEMBER.

Mr. Editor—There are two or three remarks in this last number of Dr. Green's monthly paper, in reference to which I wish to express some random thoughts. For example—the New School theologians are charged with holding, that "in consequence of what Christ has done, the sinner is pardoned by a sovereign act of God, and remains to all eternity the same guilty creature that he ever was." Indeed! They hold, then, that saints in heaven are eternally liable to punishment? This must be so, if Dr. G. is correct, and at the same time uses the word *guilt* in the alleged orthodox sense. But where, pray, do the New school men find their theology, if such is their belief? Or did the Doctor only intend to charge them with believing that it remains forever true that the saints have sinned, and setting aside divine forgiveness, could have no claim upon the favor of God? Does he then suppose that the imputation of Christ's righteousness makes it true of saints in heaven, that they never did sin? In either of

the interpretations of this passage, which I can imagine, it asserts something very curious, or nothing at all.

The following passage is found in a review of the article, which appeared last May in the Christian Spectator, in reference to the case of Mr. Barnes. "The use of plan and preconcert to secure a majority in the Assembly, when no improper means are used to obtain it, is what we have never condemned; and we have truly wondered to see what industry and zeal have been employed to deny a fact, which, if admitted, was not in our judgment objectionable in itself—that is, at a time when great interests were in conflict in our church." What an immense pity, that the Reverend father should have set forth at large, false charges against a great number of christian ministers, and after all, mean scarcely any thing by them! Had they been important, their transient credit might have been a slight remuneration for the trouble of coining them, and the inquietude which they gave to a certain part of the moral faculty; but to suffer all this for nothing is indeed beyond Hopkinsian disinterestedness. Still it would be some consolation to a slandered man, to learn that his accuser did not intend any serious charge, by reporting him as a thief or counterfeiter.

Dr. G. in reference to the revivals now in progress in a part of the Synod of Philadelphia, says, "There are those who hesitate not to suggest the thought, that God may have vouchsafed this unspeakable favor at this time, as a testimony of the firm stand we have taken, in support of his truth, against those very errors to which we have now referred." Still there is something mysterious in this dispensation. If my impression is correct, these revivals are none of them in the fields occupied by the men who raised the clamor against Mr. Barnes, and without whose influence no party against him would have been deemed worthy of notice. The very men, who stood in the imminent deadly breach in this matter, are still cultivating fields, which scarce a fall of dew has moistened for years. And what is still more mysterious, if we adopt the suggestion above, some of the men who favored Mr. Barnes, in fields adjoining those men just mentioned, have been reaping a good harvest since he was installed. Whether the revivals in these churches have occurred in consequence of the stand taken in favor of Mr. B. or the preaching of Gospel truth, I shall not presume to suggest. But I would make a single inquiry: Have the revivals in any part of the Synod of Philadelphia occurred in consequence of very prominent exhibitions of the doctrine of imputed sin, or man's inability to repent, even if honestly attempting it, or an atonement sufficient only for the elect?—or have the New-school views of truth, I do not mean caricatures of those views, but substantially the same practical modes of expression, been freely employed? It is a notorious fact, that in times of revival, Old-school men often become converts to the New-school system of dealing with

\* These expressions may look a little like caricature, but they cannot be softened without removing their opposition to the New-school sentiments.



sinner, and not unfrequently contradict the metaphysics of their own theology.

Again Dr. G. says: "Our peace has been disturbed by the doctrines, and teachers, and pupils of the New Haven School, and nothing else; unless it be by a leaven of Emmonism in a small part of our church." So Hopkinsianism is altogether orthodox, provided it have no leaven of New Havenism in it. If this had been known ever since Hopkins wrote, how many prayers and how much struggling for victory over this quondam heresy might have been saved. But how will the pugnacious D. D. at the west, view this fraternal embrace of a system classed by himself with Unitarianism, Universalism, &c. &c.? He thinks the man very latitudinarian, who admits that a Hopkinsian may be a regenerate man. Into what confusion are things fallen.

It seems from this number of the Advocate, that the Old-School stand in the firm array against "self-conversionism." What noble devotion to the cause of truth, to stand confronting not only all existing error, but all that is imaginable! Not only to attack "wind mills" but spectres, distinctly apparent. But—query—does not the honest love of truth require us to be at least deliberate, in taking up an evil report against our brethren? Ought we not to find proof of their error in their own expressions, or in such as they will subscribe? In this way; however, no self-conversionist could be found in the Presbyterian church. But possibly Dr. G. does not intend any thing serious by such charges, and so will wonder that any one should take the pains to refute them.

There is one expression in the article under review, whose consistency with orthodoxy, (self-styled) I cannot perceive. It is this: "We do indeed most firmly believe that the connection between truth and holiness is inseparable." Where then is that sovereignty of God, which leaves so many orthodox churches and men so cold and lifeless as they acknowledge themselves to be? Do they not really believe what they profess to believe? How then is their orthodoxy to be proved? JUSTICE.

In relation to the revivals alluded to in the foregoing article, Dr. Ely remarks:

We pretend not to scan the purposes of heaven but upon the above strange text we offer the commentary of a few facts. The communicants in the churches under the care of the Presbytery of Philadelphia, connected with pastors or stated supplies who approved of the reception and installation of Mr. Barnes, and disapproved of Dr. Green's new measures against him, amounted by the last printed report to 4920; whereas 2327 are the communicants under the care of pastors or stated supplies who aided and abetted the High Church party. The additions of communicants reported in the same Presbytery last May, by the Low Church party amounted to 422; and those of Dr. Green's party to 130.

Within a year past we have heard of revivals of religion within the bounds of the Synod of Philadelphia, in 25 churches whose ministers disapprove of the party measures of Dr. Green

—and in 11 whose ministers either approve of the same, or do not publicly declare their disapprobation. If there has been the semblance of revivals in more than 11 congregations favorable to the High Church Party within the Synod, we have not heard of them. From these premises our readers will draw their own conclusions on the subject of God's having given his testimony of approbation to the measures of Dr. Green and his friends.

Finally, in what congregation within the bounds of the Synod, favorable to Dr. Green's party, has there been a revival, in which some of those new measures condemned continually in the Christian Advocate, and Presbyterian, have not been employed?

## TEMPERANCE.

PROGRESS OF TEMPERANCE.—In the town of Lyme in this state, we understand no license to retail ardent spirits has been taken out this year, excepting for three public houses. The town is large, embracing three or four distinct Parishes, in which there are more than twenty merchant's stores.

## TEMPERANCE AT WASHINGTON.

Extract of a letter from the Rev. J. Marsh to the Editor of the Con. Observer, dated

WASHINGTON CITY, Dec. 26.

There is, I can assure you, much in this place that is interesting to a stranger. The City itself, laid out by the Father of his country for the seat of government; the public buildings, worthy of a great nation; the public offices; the foreign ambassadors; the great collection of intelligent and able men from the North and the South, the East and the West to administer our simple, republican government; and the various conflicting interests, often vast and momentous, which are daily agitating the public mind are all so many sources of great and pleasurable excitement. Politics form, of course, the great topic of conversation; but religion and the things that concern Christ's kingdom are by no means excluded. My heart was filled with no common emotions, as I stood one day in the gallery of the House of Representatives and saw that great body of men, some of whom are distinguished for their piety, standing reverent before the Almighty, while their excellent Chaplain the Rev. Mr. Post, addressed the throne of grace in a prayer of great simplicity and fervor. A nation, said he, that will look to God, will not be forsaken. Yesterday I had an opportunity of pleading the Temperance cause in the 1st Presbyterian church before the President and several members of both houses; also in two other churches before respectable congregations. To day I called on the President, with the multitude who paid him a Christmas compliment, and he expressed himself very favorably towards it. I have also seen and conversed with Gen. Macomb and Gov. Cass, who are true Temperance men and will make continual efforts to rid our army of Intemperance and all its sources. From many of the boarding houses spirituous liquors are entirely excluded. Indeed several of the members of Congress are the men who have done most to promote the Temperance cause in their own districts. And it is evidently arresting the attention of our rulers generally, as the cause of patriotism and humanity; as checking an evil which threatens the speedy destruction of our beloved country. I cannot but hope that we shall have some movement here which will give it a new and great impulse through the nation and the world. In Christ's universal reign there shall be nothing to hurt or destroy in all the holy mountain. Hasten it, O Lord.

## UNIVERSALISM.

## CAN THIS BE ANSWERED?

Universalism rests on an assumption that never could have been made unless in the extreme blindness of an extremely depraved mind. It is an assumption so entirely beyond the competency of any created wisdom, unless specially informed by God, that its very existence ought to be an anomaly in the history of finite intelligences. It is nothing less than this: *An infinitely good Creator can never allow his creatures to transgress his laws beyond a definite period: at some time, in the course of their rebellion, He will take effectual measures to reduce them to obedience.* The assumption, is not that a God infinite in love will admit no evil into his Universe. **HE HAS DONE IT.** It is not that He will suffer none of his creatures to make laws ordained for life, the instruments of death (misery)—that he will suffer none to rebel against him and thus forsake the fountain of life. **HE HAS DONE THESE THINGS.** Of course no assumption can be made against acknowledged fact. But the thing unhesitatingly assumed by the Universalist, is, that God will not allow his intelligent creatures always to choose even the foolish course that they have once deliberately pursued. It is not pretended that He does never allow intelligent creatures to choose evil, when He offers good. **HE CONSTANTLY DOES THIS.** But says the Universalist, "a God who is love, will, at some time, cause all the foolish choosers to choose wisely." It is thought absurd to imagine the contrary.

But where is the *proof* of the thing assumed? We see men now making themselves miserable, while surrounded by facilities for almost perfect enjoyment. I use this latter expression, believing that the sins of men, even their palpable voluntary transgressions produce (directly or indirectly) the principal part of all the evil now suffered, so that if the whole race would turn to God, almost if not quite all their suffering might be ended.

But infinite wisdom and goodness have seen fit once to allow such departures from the mode of securing enjoyment, prescribed by himself, why may not chosen evil be still allowed—forever permitted? Dr. Wayland has well observed: "If, therefore, it can be shown, that He has ever admitted, in his dealings with any race of his creatures a given moral principle, it is at once proved that that principle is right, and that there is no moral reason why it should not be admitted in the dealings of God, with that race of beings at any other time. And yet more, I think that thereby a pledge is given to the Universe that that principle will never be retracted, but that it will remain forever unchangeable." Suppose now the life of man should be prolonged to any assignable period in this world, who would assume the impossibility of his continuing to choose evil just as every vicious man does? But if this could take place in one province of the Universal King, why not in others? If at one stage of

our existence, why not in other stages? If to-day, why not to-morrow, next day, and in fine, forever? We look for the rising of the sun to-morrow because it has risen on many preceding mornings. We expect to witness sickness and death to-morrow because we have to-day, did yesterday, and so through all past time. I am not proving the eternity of future punishment, but merely saying, there is no reason to assume its impossibility under a "God" who "is love," but rather ground for presumption in favor of such a doctrine.

Be it known, therefore, the truth is incontrovertible, Universalism rests upon an assumption, which no created being has any reason for making. Nothing but express revelation from God can support the doctrine. He has given no such revelation. It is superlatively ridiculous to quote the Bible in proof of this sentiment. If it do not teach the opposite, it teaches nothing—language can teach nothing, and so far as I can see, man can never learn any thing from his Maker. These assertions need no proof. The reader of the Bible who doubts their correctness, may as well doubt whether these lines are in opposition to Universalism. There are indeed insulated passages of the Bible, that favor this doctrine—so there are insulated passages that favor the Ptolemaic system of Astronomy, and those not opposed by any others, but who would admit a system known to be false, because insulated passages of the Bible seemingly admit an interpretation favorable to such a system.

Much of the difficulty, which has been felt in admitting the eternity of future punishment, has arisen from the too literal conception of the illustrations used in the Scriptures. The place of the damned is called a lake of fire, i. e. exceeding anguish, great trouble, and as we say, "he will go through fire and water," to attain his end. The only things that the Scriptures teach in regard to future misery, are its eternity and terrible amount—how it is to result from sin, we have no very distinct intimation. It may result from the continuance of mad choices, much as it does in this world. It will doubtless be just as truly the natural consequence of sin, as misery now is. If at any period in eternity the rebel creature would cease to sin, he would certainly become happy. If we had any reason to expect means of grace in hell, we might expect conversions and translations to heaven. But the "filthy" at death are to "be filthy still." Here is the difficulty, and unless God has intimated his intention to remove it, his creatures need not predict its removal.

In short Universalism is a baseless fabric supported only by a handful of nominal Christians, possibly a few real ones amongst the ignorant, but destined to stand no longer than while men wish to find happiness apart from holiness. Every intelligent reader of the Bible who is willing to give his heart and strength to a holy God, will be satisfied to seek heaven by becoming holy in Christ, and think too much of its purity, to dream of meeting there the impure, while he will have too much good sense to assume the idea of any purification not to commence in this world. **WILL ANY UNIVERSAL-**

\* See Dr. W.'s discourse on the philosophy of Analogy. This discourse is sold by Carey and Hart, and deserves attention.

1ST ATTEMPT AN ANSWER TO THE MAIN DRIFT OF THIS HASTY ARTICLE?—*Ch. Index.*

### MISSIONARY.

#### NORTH WESTERN INDIANS.

A letter from Miss Hotchkiss, a member of the mission family at Mackinaw, to the Editor of the Western Recorder, under date of September 27, gives the following interesting intelligence respecting the progress of missionary labor there. Instead of intractable, indomitable animal as the Indian is repeatedly styled, no missions have sent back more cheering and hope-inspiring results than our Indian Missions—so far as the disposition and desires of the Indians are concerned. If political plotters have affected distractions and embarrassment in those efforts so as with the ignorant and prejudiced to give color to their own slanders, the better informed have their eyes open to facts, and are not at this day to be discouraged.

A spirit of inquiry seems to have gone forth among the poor natives of the wilderness. Three times the number have come here for instruction this summer, more than any previous one. The few portions of scripture and hymns translated into Indian by Dr. James of the United States army, have excited much interest. They understand the translation; and several, after listening to it with fixed attention till a late hour, have returned the next morning to hear more, and expressed an earnest desire to have the whole will of God made known to them in their own language.

Two old men of the Ottawa tribe give evidence of being savingly benefited. The first, sixty or seventy years of age, was influenced to come for instruction by a native residing in the village. The first-time he heard, he seemed deeply interested, and immediately brought a little grand-daughter, and entreated me to take her; said he had raised her from an infant, and as she was the only one left of his family, he wished to put her here, that she might learn to live well. Such an appeal could not be resisted. She was received. The poor old man, who till then had been a notorious drunkard, became sober and industrious; came daily for instruction, and in a few weeks gave pleasing evidence that his heart was renewed. The other, probably fifty years of age, and of similar habits, was awakened the first time he heard the word of God.

Most of the native converts continue to adorn their profession, and are anxious that the gospel should be sent to their benighted brethren.

We have recently received letters from the La Point missionaries [Mr. Hall &c.] dated twenty-three days from Mackinaw, which state that their voyage had been thus far prosperous, and that they expected to reach the place of their destination in two days. All were in good spirits and improved health. On the ninth day after leaving this place, they overtook the traders who had left eight days before, and had pursued their journey on the Sabbath.—They were then willing to accompany them

the remainder of the journey, and run the risk of losing time by resting on Sunday. By this means their number was increased to about two hundred souls, many of whom attended their worship, and listened to the reading of French tracts.

Mr. Boutwell is at the Sault de St. Marie, for the purpose of having greater facilities in acquiring the Indian language. We have just received letters from him, by which we learn he is much encouraged in his undertaking; and the prospect now is, that the Indians in this region will soon not only hear the word of God preached, but also have it to read in their own language. There is an unusual attention to religion at that place, and several cases of hopeful conversion, principally under the instrumentality of native teachers from Canada.

[From the Missionary Herald.]

#### NEW MISSION AMONG THE EMIGRATING CHOCTAWS.

Rev. Messrs. Alfred Wright, and Loring S. Williams, of the Choctaw mission, who have spent the last summer and fall at the north, superintending the printing of books in the Choctaw language, have recently been appointed by the Committee to proceed to the new Choctaw country west of the Arkansas territory, and commence a mission there. A large portion of the members of the church, and others who adhere to the Christian party, have already removed, or are expected to remove this winter, and to settle together on the Red River.

The following paragraph is taken from a letter of a gentleman not connected with the mission, who was traveling from the Choctaw nation to New-Orleans, and shows the interesting and hopeful circumstances under which this new mission will be commenced. The date is Nov. 14th.

"I passed a night at an encampment of nearly two thousand Choctaws, who were on their march to the west; and it was to me, I assure you, a deeply interesting occurrence. I had been but a few minutes on the spot where they had encamped for the night, when the blow of a horn announced that the hour of their evening devotions had arrived. I attended their meeting, and gave them, through an interpreter, a pretty long talk, to which they listened with the deepest silence and attention. Then I called upon one of them to pray in his own language. I suppose that a hundred of them, at least, instantly prostrated themselves on the ground, and all was solemnity around. Oh it was a heart-thrilling scene. Would, thought I, that those churches which have contributed to the support of the missions among these Indians, could only behold this spectacle. What a rich reward would they feel that they had received. And would, too, I felt, that all the enemies of missions and of the Indians were present, and their flinty hearts would melt in tenderness and compassion for them."

#### GERMAN MISSION TO THE ARMENIANS.

The Missionary Herald for January contains part of a communication from Messrs. Smith

and Dwight, written at Tebrez, in Persia, in which some account is given of the German Mission to the Armenians in Georgia. The intention of the Basle Missionary Society was to form an establishment on the Persian frontier, for the purpose of introducing the light of the Gospel among the Mahomedan population of the kingdom. On arriving at the scene of their labors, however, circumstances fixed the attention of the missionaries more immediately on the Armenian Christians of that region, among whom they soon commenced operations with a view to the diffusion of knowledge and the excitement of a spirit of piety, without interfering with the present organization of their church. They endeavored rather to inculcate truth than directly to attack error. A gratifying proof of the tendency of their instructions is furnished in the following

#### ACCOUNT OF TWO ARMENIAN DEACONS.

They originally belonged to the convent in the lake of Sevan, which convent they left in the search of theological knowledge. So strong was their desire, that they had even the secret intention of going to the Catholic Armenian convent of St. Laxarus at Venice, could they not find it nearer. At Etchmiazin, where they spent some time, it was not to be found.—They heard of the school at Tiflis, then under the control of its founder, archbishop Nerses, the great light of the Armenian nation, and they went thither, but were not admitted. Subsequently one of them came to Boghos Wortabet at Shousha, where he became known to the missionaries. They were well acquainted with their ancient language, and in the estimation of their countrymen were learned. But their thirst for knowledge was too great to be so easily satisfied. They studied Latin and Greek, and one of them English. The missionaries carefully avoided any direct exposure of the errors of the Armenian church in the religious instruction they gave them, but by the study of the scriptures they soon began of themselves to see that all was not right; and Moses one day, of his own accord, came to inquire of Mr. D. if it was right to pray for the dead.—For an answer he was merely referred to some passages of scripture opposed to it. He needed no more; he was already prepared to reject it. But his companion had not advanced so far, and for some time opposed him, even calling him a heretic. Yet he also, at length, became convinced. Moses soon gave delightful evidence of a real change of heart. The case of the other, who being of an intellectual make was more taken up with his literary pursuits, was not so satisfactory, but, to say the least, he seemed to be not far from the kingdom of God. They were frequently invited, after this change of sentiment, to the feasts which the Armenians are accustomed to make upon the occasion of a mass for the dead; yet so prudent were they that neither then, nor in any of their intercourse with their countrymen, did they excite opposition, till, at one of these feasts given by a very religious man who had made the pilgrimage to Jerusalem, the subject of masses for the dead being introduced, they cautioned him against relying upon them and some other things of the like nature. The

man was highly provoked that all his good works should thus be set aside as of no value. It was immediately noised abroad, that the deacons had renounced the prayers for the dead, and the worship of saints and images; and a general opposition broke out. Boghos Wortabet came out against them with much violence, and one morning a man, who may be considered the principal Armenian in the place, rose upon them in church, abused them with the most violent language, raised his cane over their heads, spat in their faces, and forbade them ever to come again into the church.—They bore all with meekness, and returned blessing for cursing. In consequence of this treatment, they had some idea of leaving the Armenian communion entirely, fearing that no church in town would receive them. The missionaries, however, advised them to go to another. They did so and were received. They always found also, until the last, some priests willing to hear them confess, and to give them the communion. They felt some objections to receive the latter ordinance with all the ceremony of the Armenian church, but they were never very strong. The missionaries never administered to them the Lord's supper. Things were in this state when the bishop came in the autumn to take up, as usual, his winter residence in town. He immediately began to oppose the deacons violently, and likewise wrote a letter to the missionaries. To this letter they returned such an answer as somewhat calmed him. The deacon Moses also, who was marked for meekness, honest simplicity, and tender piety, had an interview with him, and opened to him his whole heart, with great plainness, but in a manner perfectly corresponding with his character. The bishop was quite overcome, became very friendly, put under Moses' instruction two deacons he had with him, and requested him to come every day and teach them. This quite allayed the storm; it was only a temporary calm, however, to be succeeded by a more violent tempest.

#### THE IMPRISONED MISSIONARIES.

Mrs. Worcester and Mrs. Butler accompanied by Mr. and Mrs. Chamberlain of the Wills-town station, visited their husbands in the penitentiary about the middle of November, and had repeated interviews with them, during the three or four days that they remained at Mill-deville. Mr. W. in noticing the visit, remarks that it was "hard to part; but it is one consolation, among others, that we are all of one mind."

Under date of Nov. 16th Mr. W. in the following brief but just manner, states how himself and Dr. Butler view their imprisonment.

"In such a case as the present, all private considerations dwindle into insignificance. I trust that in our minds they are swallowed up in the consideration of the momentous interests of our country and the cause of God.—Persuaded still that we have pursued a righteous course, in defence of a righteous cause, and praying that God will direct us in the path of duty, and order the consequences for the glory of his name and the promotion of his cause, we cheerfully endure our trials and per-



form our daily labors. "Duties are ours: events are God's." We both continue to enjoy good health."

On the 27th of November, when the last letter received from Mr. Worcester was dated, referring to the monthly concert for prayer in December, the time at which the Board had recommended to the churches specially to remember the case of the imprisoned missionaries, he writes—

"We shall remember the first Monday in next month, with much interest, and we greatly hope that the Lord will so overrule all things relating to us as to further the prosperity of his cause and the peace and welfare of our country, as well as of the poor Indians. It affects us deeply that we are made the subjects of so many fervent prayers. Who are we, that we should be regarded with such interest and be borne on the hearts of so great a multitude before the throne of grace? May the prayers of many for us return in rich blessings upon their own heads and upon the church of our Redeemer."

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JANUARY 14, 1831.

### THE OFFER OF PARDON.

The following, says the Boston Recorder, is an extract of a letter from Mrs. Butler, wife of one of the imprisoned missionaries, lately received at the Missionary Rooms in this city. The reader will notice the terms in which His Excellency has seen fit to record officially his feelings towards those who have endeavored to prevent his outrageous violations of law and justice:

"Mr. —, one of the pardoned prisoners, has spent several days with us, and gave us some particulars that have not been given by those left in prison. He says, that the day they arrived at Milledgeville, they travelled 22 miles;—reached the prison gate at 2 o'clock P. M. where they were kept till 9 at night without food, having eaten nothing after breakfast. This time was spent in conversing with individuals, who were sent to ascertain their feelings in regard to accepting reprieves. While they were thus engaged, worn down with fatigue and hunger, the massy prison doors were very frequently opened and shut, that the sound of their grating might fall upon their ears with double horror. The Doctor's and Mr. Worcester's feelings were not so much affected by these things as to prevent one from sleeping, while the other entreated to be taken to a public house that he might call for something to satisfy hunger. At length the *cords* were loosed from those who would accept pardon, and Mr. Worcester and the Doctor were called. M. — said he rose to look after them, but had only time to see them pushed through the prison doors. In speaking of these things, I feel that I ought to say that Doct. Butler has stated in his letters, that they were treated with much kindness and respect by the Guard who accompanied them from Lawrenceville to Milledgeville. Several were converts of a late revival.

"I copied an extract of the Governor's pardon of Mr. — and several others. After preliminaries, and their names, he says:

"Now in consideration of the long continued residence of said persons among the Cherokees, by their permission, and the permission of the Government of the United States, before the laws of the state were extended over the territory occupied by the Cherokees,—their intermarriage with women, natives of that territory,—the many and strong efforts which have been made by religious sectarians and political parti-

zans to persuade all, situated as they have been, that the state of Georgia had no rightful jurisdiction over them: the possibility therefore that the act of which they have been convicted, has resulted more from mistaken views, than actual vicious intent—and they having given assurance that they will not offend again in like manner, and the request from several respectable citizens, that executive clemency should be extended to them: I have thought proper to remit, and do by virtue of the power vested in me, by the constitution of the state, hereby remit the further execution of the sentence of the Court against them, and order that the said persons be forthwith discharged from their confinement."

### SURPLUS REVENUE.

Great debates are going to take place, says a correspondent of the New York Observer at Washington, upon the subject of the distribution of the surplus revenue. Our treasury will soon overflow to the brim. What will be done with the money? Let a part of it flow through the channel of education, say some, and a part for colonization.\* And so say I. It were much to be desired that the voice of the country could be heard on this subject. I think it would be favorable to the universal establishment of schools. The object in moral grandeur would be surpassed by none that can engage the counsels and exertions of the representatives of a great and free people. It would call into action a vast range of slumbering energies, and kindle up a steady intellectual flame throughout the country. In proportion as the general mind was elevated, its demands for greater abilities and intellectual exertions on the part of public men will increase. The standard of morality would be raised higher, and those private aberrations which are now tolerated in the public servants would excite indignation and disgust.

\* If there are no constitutional objections, or if the constitution could be so amended as to admit of it, we should be much in favor of appropriating a large portion of the national revenue to the emancipation and colonization of the slaves of such states as the south as might be disposed to enter into arrangements for the purpose. We know of no way in which several millions of dollars annually could be appropriated by Congress more wisely for the good of the whole country, than in furtherance of a system of measures which shall look to the ultimate and speedy removal to Africa of the great mass of our colored population. That such a thing is practicable and wholly within the resources of the General Government, if prosecuted on correct principles, we have no doubt. The greatest difficulty has always been in our view, to obtain the consent of the slave holding states, and this, now, seems to be in a fair way of being removed. It is not improbable that Maryland, Virginia, or Kentucky,—some or all of them—will make a proposition to Congress on that subject, and, if they should, we trust the whole nation will be disposed to look at the matter favorably. What moral grandeur there would be in the spectacle, of America restoring to Africa her long lost children, and at the same time bestowing upon her as a compensation for the wrongs she has suffered, that religion which is the parent of civilization, liberty, peace, and a long train of the best of blessings.

As to the wisdom of distributing the national revenue among the states for the purpose of constituting school funds, we have many doubts. There is no state in the Union in which the great mass of the people are so well educated as in Massachusetts, and she has no school fund. Some of our soundest politicians are of the opinion that the school fund of Connecticut is rather an injury than a blessing to the state, on the principle that men do not prize that which costs them nothing.—*Eds. Obs.*

From the Boston Courier.

### CHEROKEE MISSIONARIES.

The reader will find below, the Memorial to the President of the United States, adopted by the American Board of Commissioners for Foreign Missions. It contains a succinct history of the first establishment of the Board in the Cherokee country, under the written authority of Mr. Crawford, then Secretary of War, and a plain but forcible statement of the position now assumed by the Board. Military power may be able, as it has been, to force the Missionaries from the Cherokee Country, or to imprison them in the jails of Georgia; but we assert with the utmost confidence, that while the government relies upon appeals to the sense of the community, the position of the Board is impregnable. It cannot be shaken. Neither the hot headed sophistry of Georgia, nor the cold-hearted electioneering policy of Gen. Jackson, and his aids in this nefarious business, can take the strength of a single word from this memorial. The Board, and their imprisoned agents, make no appeal to the sympathies of the public. They stand upon their rights, as citizens of the United States. Their proceedings were authorized by the War Department, when it was under the direction of a Georgian, and were sanctioned by President Monroe. A contract was thus made with them as Missionaries, requiring of them *certain services*, and providing the equivalent they demanded. This contract was annulled for private purposes, by the stronger party. The Missionaries demanded a trial in the Courts of the United States, and the President replies, that he has "*satisfied himself*" that our *Indian laws are inoperative*, and that "he has no authority to interfere." Georgia has a right to require an oath of allegiance from citizens of another State, to quarter soldiers upon them in time of peace, and to suspend the *habeas corpus act*—all direct violations of the Constitution—and the President has no right to interfere! Then what authority does he possess? Governor Cass's note in reply to the Memorial, is a model of cool official arrogance.—He has "the honor to be very" polite. He takes, by instruction of the President all *legislative power* in the premises, and all its troubles and responsibilities, from Congress!

But it is vain to argue this case. It is useless to reason with despotic power. The refutation of its subtleties is degrading to our intelligence. Any further examination of its motives, or exposure of its heartless chicanery, is disgusting. If a denunciation of the man and their measures be not sufficient to overwhelm the one and reform the other, it is in vain to appeal to mortal tribunals. It is presumed the Memorial and papers will be extensively circulated.

### MEMORIAL.

To his Excellency Andrew Jackson, President of the United States:

The memorial of the American Board of Commissioners for Foreign Missions, respectfully sheweth,

That your Memorialists, as a benevolent association, were authorized by a letter bearing date May 14th, 1816, from the Hon. William H. Crawford, then Secretary of War, to the Rev. Cyrus Kingsbury, the agent of your memorialists, a copy of which is herewith annexed, (A) to send teachers and missionaries into the Cherokee Nation, agreeably to stipulations made by the United States in treaties with the said Cherokees, to erect buildings, to establish schools, enclose lands, and make other improvements, for their accommodation. Your memorialists have felt themselves further authorized and countenanced to proceed in their labors for the welfare of the Cherokees, by the repeated in-

terviews which their agents have been permitted to have with successive Presidents of the United States, and Secretaries of the War Department; also by annual reports of the several Secretaries of War, and Messages of the Presidents made to Congress from year to year, in which the teachers and missionaries have uniformly been mentioned as entering and residing in the Indian country with the approbation of the Executive of the United States; as co-operating with the government and its agents in a benevolent and disinterested work, and as being under its patronage. Your memorialists have been further encouraged, by the fact that portions of the fund appropriated by Congress for civilizing the Indians have been annually intrusted to them to expend, and that the annual reports, which the teachers have on this account, been required to make to the War Department, have been uniformly approved; and also by the decided approbation which has been expressed by officers and agents of government who have visited and inspected many of the stations. Your memorialists have been further assured of the countenance and approbation of the government by communications which they have received from the War Department, extracts from which are herewith annexed.

Sanctioned and patronized, in this manner by the Executive of the United States, your memorialists have proceeded in their undertakings, and during the last fifteen years have erected buildings and made various other improvements at eight stations, at each of which, on the first of May last, there were schools with teachers and other laborers sent out by your memorialists; and at all but one of which, there were boarding schools and agricultural establishments of greater or less extent. At these schools more than four hundred Cherokee children and youth have been instructed for a longer or shorter period of time; three-quarters of whom have been boarded, and half of whom have received an English education adequate to the transaction of common business. In sending forth and supporting teachers and other laborers, erecting buildings, managing fields, providing agricultural implements, and household furniture, in boarding and clothing the scholars, and in other ways for the accommodation of the schools and mission families, your memorialists have expended for the purpose of instructing and civilizing the Cherokees (in addition to the above \$10,000 received from the government of the United States for the same purpose) more than \$110,000.

The teachers and other missionary laborers continued to prosecute their work unmolested, until January last, when the missionaries at four of the stations under the patronage of your memorialists, received a communication, containing a law, purporting to have been enacted at the last session of the legislature of the State of Georgia, of which the following is an extract:

"And be it further enacted by the authority aforesaid, that all white persons residing within the limits of the Cherokee nation, on the first day of March next, or at any time thereafter, without a license or permit from his excellency the governor, or from such agent as his excellency the governor shall authorize to grant such

a permit or license, and who shall not have taken the oath herein after required, shall be guilty of a high misdemeanor, and upon conviction thereof, shall be punished by confinement in the penitentiary, at hard labor for a term not less than four years."

The teachers and missionaries believed this law to be an unwarrantable extension of the jurisdiction of Georgia over the Cherokee country; to be contrary to the express provision of the treaties entered into with the Cherokees, to the intercourse law of 1802, and to the Constitution of this Union; and that the enforcement of it would be a gross and oppressive violation of their rights as citizens of the United States; and knowing that they were demeaning themselves in a peaceable and orderly manner, they did not feel under obligations to obey this law; but decided to look to the Government of the United States for protection at the station which they occupied, and in the work which they had undertaken and were prosecuting under its sanction and patronage.

In regard to the meaning of the treaties and laws, and those clauses of the constitution, on which they relied, they were confident, and your memorialists are confident, that they could not be mistaken.

In the treaty of Hopewell, Nov. 28, 1785, particularly in article 9th, it is expressly stipulated that Congress shall have the exclusive right to regulate trade and intercourse with the Indians. In the treaty of Holston, July 2, 1791, the same stipulations are renewed more in detail; especially in article 11th, a marked distinction is made between being within the Cherokee lands and within the jurisdiction of any state.

In both the treaties above named, provisions were made with special care for preventing all persons intruding on the Cherokee lands, and for punishing crimes and trespasses committed by the citizens of the United States on the Cherokees, or by Cherokees on citizens of the United States; either by the authorities of the United States, or by the Cherokees, without the slightest allusion to the right of the authorities of any state to interfere in the case, and of course to the exclusion of all such right.

In the treaty of Oct. 2, 1798, the former treaties "are acknowledged to be in full and operative force; together with the construction and usage under their respective articles, and so to continue." It is well known what the construction and usage had been and what it continued to be till within the last two years.

At the close it is stipulated that this and former treaties shall be carried into effect on both sides with all good faith.

In the treaty of Oct. 25th, 1815, the first article declares "all former treaties, which provide for the maintenance of peace and preventing crimes, are on this occasion recognized and continued in force," and additional provisions are made in this treaty, and in that of Oct. 27th for roads and for the free passing of the U. S. mail, and of citizens. This right was purchased by the U. States of the Cherokees, showing plainly how the two parties understood, and in practice construed, the stipulations of former treaties respecting entering the country of the Cherokees, or having intercourse with them.

State authority or jurisdiction is not named or alluded to.

In the treaty of July 8, 1817, it is again stipulated that the former treaties between the Cherokees are to continue in full force; the United States to have the right of establishing factories, post roads, &c. No rights of jurisdiction, or of making regulation respecting trade or intercourse, are named or recognized as belonging to the states.

None of these stipulations have ever been annulled, or their force impaired, either by counter stipulations between the contracting parties, or by the failure of the Indians to perform their part. On the contrary, the manner in which they have been construed for forty years, by all parties concerned, shows what is their true meaning, and how the United States, the Cherokees, and the State of Georgia understood them.

It was moreover expressly provided in the Indian Bill of May 1830, that no part of that bill should be so construed as to authorize measures in violation of any of the treaties existing between the United States and any of the Indian tribes.

The intercourse law of 1802, especially sections 14, 15, 16 and 17, gives expressly to the Courts of the United States the jurisdiction in respect to all causes arising out of the intercourse of citizens of the United States with the Indians, within the Indian country to the exclusion of the Courts of any State.

But even if the right of jurisdiction claimed by the State of Georgia should be admitted, the teachers and missionaries are confident as are your memorialists, that they have a right, so far as the authority of any state is concerned, to a quiet residence and prosecution of any lawful employment in the Cherokee Nation, according to that clause of the constitution of the United States which declares that "the citizens of each state shall be entitled to all privileges and immunities of citizens in the several states."

With the stipulations and provisions of these treaties, and of the intercourse law of 1802 before them, with all the light that has been thrown on their meaning by a course of proceedings based upon them and continued unvaried through more than forty years and under the direction of six different Presidents, the missionaries were confident, and your memorialists are confident, that they could not be mistaken in their conclusion, that the sole and exclusive jurisdiction over the Cherokee country is vested in the Cherokees; that while residing among the Cherokees they were amenable to no civil or military authority but that of the Cherokees, and that of the United States as specified in the treaties: and that all interference of the civil or military authorities of the State of Georgia, or of any other state, would be a gross violation of their rights as citizens of the United States.

But on the 12th, 13th and 14th of March last, while relying on the protection vouchsafed to them by the constitution of the United States, and by treaties, Mr. Isaac Proctor, Rev. Samuel A Worcester and Rev. John Thompson, teachers and missionaries at Carmel, New Echota,

and High-tower, were seized by a band of twenty-five armed men, with no warrant or civil precept, separated from their families, and forcibly carried to a place called Camp Gilmer, the head quarters of the Georgia Guard. After being detained at this place one day, two of them were taken before the Superior Court of the State of Georgia, then sitting in Gwinnett county, and there acquitted on the ground that the law of the state respecting white residents did not apply to those missionaries and teachers of the Board, who having received patronage from the government of the United States, were in a sense, its agents. They were all set at liberty, and returned to the peaceable prosecution of their labors, after having been taken more than a hundred miles, and kept a week absent from their families, and under a strict guard.

On the 7th of May, Doctor Elizur Butler, superintendent of the school at Haws, was arrested and taken from his house by a band of armed soldiers, acting under authority of the governor of Georgia; and after having been carried ten or twelve miles, he was released.

About the end of May, Messrs. Butrick, Proctor, Worcester, Butler and Thompson, received letters from the governor of Georgia, informing them that, if they did not remove within ten days they would again be arrested. A copy of the letter to Mr. Worcester is herewith annexed, as also the replies of Mr. Worcester and Dr. Butler.

On the 24th of June, Mr. Thompson was again arrested at Hightower; the circumstances of which are detailed in the letters of Miss Fuller, teacher at that station, and a letter of Mr. Thompson himself, which also accompany this. Your memorialists request your particular attention to the treatment which this female received from Col. Nelson, the commander of the detachment, and the threatened seizure of the mission house, and what was growing in the fields.

On the 7th of July, Mr. Worcester and Dr. Butler were again arrested by armed soldiers, acting under the direction of the governor of Georgia. The treatment which they received during the fifteen days that they were in the hands of the Georgia guard, and the hardships and dangers to which they were exposed, are detailed in a letter of Mr. Worcester, which also accompanies this.

All this the missionaries and teachers under the patronage of your memorialists have been made to suffer, while no other crime was proved or charged upon them, than that of being found where the government of the United States had authorised them to go, and of quietly prosecuting the work which they were in the same manner authorised to perform, and for which they have from year to year received the express approbation of the executive of the United States. They have suffered this, also, your memorialists would add, from a military force, acting under the authority of the state of Georgia, in direct violation of that clause of the constitution, which forbids any state to keep troops in time of peace. By these troops their labors have been interrupted, their persons seized, in-

sulted, chained, and abused, torn from their families in time of sickness, driven great distances on foot, their feelings outraged, their bodies incarcerated, held by the military, the right of habeas corpus denied them, and they at length brought before courts to which they were not amenable, and finally subjected to an ignominious punishment in the penitentiary.

Your memorialists would also further state, that the right of property has been invaded. Soldiers under the authority of the state of Georgia have forcibly ejected the occupants of the mission house at Hightower, erected and owned by your memorialists, and occupied it for quarters for themselves, in direct violation of that clause of the constitution which declares that "no soldier shall, in time of peace, be quartered in any house, without the consent of the owner." They have appropriated to their own use, or destroyed, household furniture and other property, and appropriated for food or forage the corn and other vegetables which they found in the fields. They have also asserted a claim to the buildings, improvements, and other property, belonging to your memorialists at other stations, and threatened to eject the mission families.

Having thus presented the grievances which the teachers and missionaries under the patronage of this Board are enduring, and the dangers to which their persons are exposed, your memorialists pray that the arm of the executive may be interposed for their protection and deliverance; that they may be secured in the peaceful prosecution of their labors for the instruction of the Cherokees, unmolested by the civil or military officers of the state of Georgia; that as citizens of the United States, they may not be liable to arrest, separation from their families, abuse and imprisonment by armed soldiers; that if charges are alleged against them, they may be brought to trial before an impartial tribunal, competent to the jurisdiction of the case.

Your memorialists would further pray that the Attorney General may be directed to commence a suit in the Courts of the United States against the offending officers of the state of Georgia, for the false imprisonment, and other injurious treatment of the teachers and missionaries, in violation of the treaties and laws of the Union, and their rights as citizens of the same.

And your memorialists, as in duty bound, will ever pray. By order of the Board.

(Signed) WILLIAM REED,  
Chairman of the Prudential Committee.

[Reply of the Secretary of War to the above Memorial.]

DEPARTMENT OF WAR,  
November 14, 1821.

SIR: I have received and submitted to the President the memorial of the Am. Board of Commissioners for Foreign Missions, transmitted in your letter of the 3d inst., and I am instructed by him to inform you, that having on mature consideration satisfied himself that the Legislatures of the respective States have power to extend their laws over all persons living within their boundaries, and that, when thus extended, the various acts of Congress, providing a mode of proceeding in cases of interference in intercourse, inconsistent with these laws, become



inoperative, he has no authority to interfere, under the circumstances stated in the memorial.

I have the honor to be,  
very respectfully,

(Signed) your obedient servant,  
LEWIS CASS.  
WILLIAM REED, Esq., Ch'rmn of the Prudential  
Committee of the A. B. C. F. M.; Boston.

The following is the letter referred to in the memorial, from Mr. Crawford, then Secretary of War, to Mr. Kingsbury, giving permission to the missionaries and teachers of the Board to enter the Cherokee country, and assuring them of the countenance and aid of the United States Government. The other letters from the War Department to the officers and missionaries of the Board, written subsequently, and forwarded with the memorial to the President, are similar in their spirit and purport to the letter of Mr. Crawford; but as they were written as circumstances called them forth, they are more particular and explicit.

The documents which are stated in the memorial to have been forwarded to the President, relating to the arrest, trial, and imprisonment of the missionaries, and to the seizure of the mission property, have already been published so extensively, that it is not deemed necessary to insert them here.

(A.)

[Letter of Wm. H. Crawford to Rev. Cyrus Kingsbury.]  
WAR DEPARTMENT, }  
14th May, 1816. }

SIR: Your letter of the 2d instant, upon the subject of establishing schools in the Cherokee Nation, has been received.

The President approves of the undertaking, and will direct such aid to be given as the laws will permit.

In the first instance, the Agent will be directed to erect a comfortable school-house, and another for the teacher and such as may board with him, in such part of the Nation as shall be selected for that purpose. He will also be directed to furnish two ploughs, six hoes, and as many axes, for the purpose of introducing the art of cultivation among the pupils.

Whenever he is informed that female children are received and brought in the school, and that a female teacher has been engaged capable of teaching them to spin, weave and sew, a loom and a half dozen spinning wheels, and as many pair of cards, will be furnished. He will be directed, from time to time, to cause other school-houses to be erected, as they shall become necessary, and as the expectation of ultimate success shall justify the expenditure.

The house thus erected, and the implements of husbandry and of the mechanical arts which shall be furnished, will remain public property, to be occupied and employed for the benefit of the nation. If the persons who are about to engage in this enterprise should abandon it, the buildings and utensils which shall have been furnished, may be occupied by any other teachers of good moral character.

The only return which is expected by the President is, an annual report of the state of the school, its progress, and future prospects. This report should present the mode of teaching, and the deviations from that practiced in civilized life, which experience shall render necessary.

Should you succeed according to your expectations, it is probable that the attention of Congress will be attracted to the subject, and that the means of rewarding your beneficent views will be more directly and liberally bestowed by that enlightened body.

I have the honor to be,  
your most obedient,

(Signed) and humble servant,  
REV. C. KINGSBURY. WM. H. CRAWFORD.

From the Philadelphian.

BODILY AFFECTIONS.

A correspondent, in speaking of his section of country, says, "The Lord is carrying on a great work in

this region. There is, in some few instances, much stress laid on what is called the time of '*travail of soul*.' In their agony for sinners, Christians sometimes lose their strength for a time; their hands are clenched; and their eyes are set. But when they come out they are so filled with joy as to shout aloud. I should be glad if we could see some remarks on such things in the *Philadelphian*."

Well then, we remark, "bodily exercise profiteth little" in spiritual concerns. Hysterical, nervous affections may accompany the exercise of holy affections, but they are not part of piety towards God, or benevolence towards man. We would not censure them, but would avoid them if possible, and be very far from considering them as desirable. Ignorant people are much more prone to bodily agitations, when their souls feel deeply on the subject of religion, than their well informed neighbors.

Sympathy often produces nervous agitations, especially in females; and in a confined atmosphere; and in persons debilitated by fatigue or long fasting.

THE INDIAN QUESTION.—In the Address of the National Republican Convention lately published, it is said in reference to the Indian Question: "We rejoice to learn that this subject will shortly be presented to Congress and to the people in full detail, and in a form fitted to excite the attention which it so well deserves." Such language would not have been used without good reason.

NATIVE PREACHERS.—Two natives of Ceylon, educated at the mission seminary, and now bearing the Christian names of Nathaniel Niles and Charles A. Goodrich, were publicly set apart as preachers of the gospel, on the 10th of January. On the same day, Niles preached from Jeremiah, i. 6, 7.

PRIZE LETTERS TO STUDENTS.—H. C. Sleight, New York, and Pierce & Parker, of Boston, have published, in a very neat form, a small collection of Essays under this title, by the Rev. Baxter Dickinson, of Newark, N. J. Their object is to inculcate a fixed belief in revelation.

Partition of the American Poland.—The Senate of Georgia, have, by a large vote, passed the bill from the House of Representatives, providing for the disposition by lottery of the Cherokee lands; and it only wants the concurrence of the House in some trifling amendments, and Gov. Lumpkin's signature to become a law. Persons possessing the qualifications required by the act of session, who have resided in the state three years, previous to January, 1832, are to be entitled to draw; and the section of that act prohibiting gold diggers from a participation, is repealed. The district surveyors are to commence the survey on the 1st of April next, and as soon as the survey is completed, the Governor is required to command the Land Lottery Commissioners at Milledgeville to proceed with the drawing.—N. Y. Obs.

The French law now allows of hawkers carrying books about without restrictions. This, it is said, will greatly assist the circulation of Bibles and religious tracts, which had been much impeded under the late government.

"*Instantly Archer, could not one suffice?*"—Abiah Caroline Cox, youngest daughter of the Rev. Dr. Cox, departed this life on Wednesday evening, aged 22 months. Thus, in the course of four days, three members of this afflicted family have been removed by death,—all by scarlet fever. Alfred Roe Cox, aged near 5 years, died on Sabbath morning; Edward Dorr Griffin Cox, aged 3 years and 3 months, on Monday morning; and were both buried on Monday afternoon, in the same grave and the same coffin.—Obs.

## AN AFFECTING SCENE.

The scenes described in the letter below, cannot fail to interest every christian. It is always delightful to behold any of our fellow men taking upon themselves the vows which bind them to Jesus; but this pleasure is increased, when the old man with gray hairs, and the lisping child, come together to take this solemn covenant, into their lips. Such scenes might be often witnessed, were the system of adult instruction more generally adopted in our Sabbath Schools. In the school spoken of in Mr. B.'s letter, this system has been carried on more perfectly than in any school we have ever seen. Scholars of all ages from three to ninety, may be found there; the old man, bending under the infirmities of many winters—the middle-aged man, strong and vigorous—the youth, in the bloom of life—the infant, just beginning to lip the name of his maker—all are there. It is one of the most affecting scenes we have witnessed, to see so many of different ages all engaged in the study of the word of the living God. We hope the day is not far distant when every Sabbath school in our land will present a similar scene.

S—, Nov. 15, 1831.

MR. CUTTER:—Dear sir—Sabbath the 7th I spent in —, Mass., and there was permitted to witness a scene of deep interest.

After a solemn and very impressive sermon upon the fall and repentance of Peter, 17 individuals publicly professed their faith in Christ. It is always an interesting scene, to see any of our fellow men, enter into covenant to be the Lord's. But there were circumstances at this time which greatly increased the interest. Among these 17 was a little girl about ten years old, who like Josiah, had "sought the Lord while she was young," and at this early period of life, was uniting with God's people, and choosing the Lord to be her God. In striking contrast with this little girl, was an old man, of three score and thirteen, "whose head was silvered o'er with age." He had exceeded the days of the years allotted to man, on the earth. As he presented himself for baptism, he exhibited the infirmities of age; his steps were slow, and his whole body trembled under the burden of years. He appeared much affected with the solemn scenes through which he was passing; his chin quivered as though it was with difficulty he could suppress the emotions he felt within. Such meekness and tenderness, I seldom if ever witnessed before. He was like a little child sitting at the feet of his Saviour. And then to hear the minister, who had not yet attained half the years of this aged father, pronounce his christian name—"Ebenezer! I baptize thee," &c. O, it was almost too much! There seemed to be a general gush of feeling through the house: and I envy not that man his heart, who could have witnessed this transaction unmoved. It was also an interesting circumstance, that both of these individuals were members of the Sabbath school.

It was very gratifying to my feelings to find, in that little girl of ten, another argument to meet the prevalent incredulity respecting early conversions. It is some months I believe, indeed more than a year since she begun to hope in Christ; and she still retains her love for religion, and her dear Saviour, whose promises to the young are so abundant, so precious.

Besides this girl, there are quite a number of

children between the ages of 7 and 14, in that town, who hope they have given their hearts to Christ. Some of them give most undoubted evidence of genuine conversion. One little boy I remember the minister mentioned, who showed a remarkable desire "to depart from every appearance of evil."

At six o'clock, P. M., I attended an inquiry meeting for children under 14 years of age.—There were about fifty present. Several of the lads evidently had little or no anxiety about their souls, but came there because others did. A large portion, however, appeared to have more or less conviction of sin, and quite a number thought they enjoyed religion. After the meeting was closed a company of these children, with whom I was familiarly acquainted, came and told me what they hoped "the Lord had done for their souls," and asked me to pray for them that they might not be deceived. Such scenes as these almost compel a person, however incredulous before, to have faith in the promises of God towards the young.

The Lord has been blessing that people wonderfully. The church numbers 415; 108 have been added since last November, including those added that month; and there are between 100 and 150 more who have been hopefully converted; and including these, there are between 300 and 400 who attend the inquiry meetings.

The Lord has brought great honor upon his word, by blessing its truths to the salvation of very many connected with the Sabbath school. About four-fifths of those who hope that they have passed from death unto life, are members of the Sabbath school. Almost the whole of several large classes have been sharers in this blessed work. The school numbers over 600 scholars, embracing all ages between three and ninety.—S. S. Inst.

## PRESBYTERIAN EDUCATION SOCIETY.

IN CONNEXION WITH THE AMERICAN EDUCATION SOCIETY.

The Rev. Wm. Patton, of New York, has been elected Corresponding Secretary of the Presbyterian Education Society, in the place of Rev. E. Cornelius, lately become Corresponding Secretary of the A. B. C. F. M. and the Rev. John J. Owen, Agent of the Society, has been appointed assistant Secretary.

The Presbyterian Education Society, includes the following branches and agencies. The officers mentioned, devote their whole time to the concerns of the Society, in their respective fields of labor.

1. WESTERN EDUCATION SOCIETY, in the western part of New York. Rev O. S. Hoyt, Utica, Secretary, and Rev. C. Eddy, Auburn, General Agent.

2. WESTERN RESERVE BRANCH, including the Western Reserve, in Ohio, and Michigan. Rev. Ansel R. Clark, Secretary and General Agent.

3. WESTERN AGENCY, Cincinnati, Ohio. Rev. Franklin Y. Vail, Secretary and General Agent.

4. INDIANA EDUCATION SOCIETY.

5. WEST TENNESSEE AGENCY, Maury County.

**6. EAST TENNESSEE AGENCY, Maryville.**

A permanent agent is about to be appointed for the south western portion of the United States, including the fields occupied by the two agencies.

Three agents, the Rev. Benjamin Laberee, Rev. Henry Little, and Rev. John M. Ellis, have received appointments to labor in the West for a part of the year.

The reports presented at the late quarterly meeting of the Directors in New York, exhibit a degree of prosperity in the operations of the Society, especially in the West, which has hitherto been unexampled. As many as fifty young men it is expected, will be placed on the hands of the Western Reserve Branch alone, the present year. The East Tennessee Agency recently received twenty two young men, and expect within a year, to receive as many more. Revivals of religion are rapidly multiplying pious young men, and preparing the way for a speedy and large increase of ministers of the gospel, especially in connection with the labors of Education Societies; while the system of uniting manual labor with study, is increasing the facilities for obtaining an education, with but small appropriations from benevolent funds—and with decided gain, as it respects vigor of body and mind.

The Presbyterian Education Society will be conducted on the same principles as heretofore, and the Directors, animated by the cheering prospects which are opening before them, will urge on the work committed to them with untiring diligence, and a constant reliance on God for greater and greater success. All applications for aid, by candidates possessing the requisite character and qualifications, will be received, if made in conformity with the rules of the Society.

Communications on general subjects, may be addressed to the "Secretary of the Presbyterian Education Society," 144 Nassau street, New York, and will receive prompt attention.

Donations of all kinds, and letters relating to pecuniary accounts, should be sent to Oliver Wilcox, Esq. Treasurer, 144 Nassau street, New York.

**ENCOURAGING CIRCUMSTANCES.**

[From the last Report of the London Missionary Society.]

The thirst for the knowledge of salvation manifested by the Negroes in the West Indies—the appeal for Missionaries from the barbarous tribes of the interior of Africa—the welcome given to the heralds of the cross in the southern Pacific—the new avenues opened for access to the remote regions of the East—the desire so generally manifested at home and abroad, in favour of mental improvement and general education—all combine in urging to renewed exertion. The facilities which the highest authorities in India and other parts afford for the unrestricted proclamation of the word of life, and the measure of success with which He to whom all success must ever be ascribed, has condescended to crown the labors of his servants, appear to require of the duly qualified disciples of Jesus Christ, person-

al consecration to this important cause; from the desire to engage in the work already manifested, the directors feel assured that this obligation is neither unfelt nor disregarded.

Encouragements, strong and distinct, multiply with the augmented efforts which are now required. The steadfastness of many of the Christian natives in the South Sea Islands; and the ardor of missionary zeal, which numbers have shown, to follow the call of Divine Providence, inviting them in voyages of Christian enterprise, and directing them to large and important Islands inhabited by multitudes of yet idolatrous tribes, who hail their arrival with gladness—are facts which encourage the greatest exertions that the friends of the Redeemer can put forth. In the East, we behold the inhabitants of a heathen village inviting the visits of the missionary, receiving his message with attention, and aiding in the erection of a building in which the word of God is regularly dispensed—we hear of Brahmins shrinking from argument and ceasing to defend their system—in one place the pupils of a Hindoo college encouraging the Missionary, whom their tutor had opposed; in another place, twelve, chiefly young Brahmins, weekly attending the missionary to be instructed in the Christian revelation; and a third, we hear of a heathen teacher, with four of his pupils travelling 200 miles to a missionary station, in search of christian instruction. When, further, we find a school supported by a native member of one of the churches, and find another church of converted heathen described as a church of Missionaries—one object filling every mind, one theme employing every tongue, and that theme the gospel of Jesus Christ—we feel that negligence on our parts would be criminal, and apathy monstrous.

**OBITUARY.**

**DIED.**—In this city, on the 5th inst. a child of Mr. Wm. S. Ransom, aged 14 months. On the 4th inst. Mr. Charles Bowers, aged 44. On the 30th ult. a daughter of Capt. Shubrick, of the U. S. Navy, aged 5 years. On the 30th ult. Caroline Devoise, a colored person, aged 35.

In West Haven, on the 23d ult. Mrs. Brackett wife of Mr. Lyman B. aged about 35; Mrs. Hester Thomas, widow of the late Mr. Edward T. aged 84.

In Stratford, on the 28th ult. Mrs. Esther Tomlinson, aged 66, widow of the late Dr. Abraham T. of Milford.

In Southington, on the 16th ult. Mr. Wm. Voss, a revolutionary pensioner, aged 68. On the 30th ult. Mr. Angur Hinman, aged 73.

In Oxford, on the 25th ult. Mrs. Susan Clark, aged 42, relict of Mr. Wm. Clark, late of Southbury.

In Windham, Greene Co. N. Y. on the 9th ult. Mr. Joel Tuttle, aged 76—a native of Wallingford, Conn.

In Huntington, on the 29th ult. Mrs. Ann Judson, wife of Col. Angur J. aged 80.

Near St. Louis, (Missouri) Mr. Stephen Hempsted, in the 78th year of his age. Mr. H. was a native of New London, Conn. and one of the earliest patriots and soldiers of the Revolution.

At Philadelphia, on the 25th ult. the Rev. Joseph Sanford, late pastor of the Second Presbyterian church in that city, in the 34th year of his age.

On the 26th ult. Stephen Girard, Esq. who for a long time has been the richest man in the United States, if not in the world.

## POETRY.

[From the Churchman.]

## THY WILL BE DONE.

If thou should'st bow my head with grief,  
Be thou my refuge, O! my God;  
Teach me in Thee to seek relief,  
When sorrow shall my days o'ercloud:  
The heart that bleeds, thou wilt not break,  
The heart that mourns its day star gone;  
Thou gav'st and thou can'st also take;  
O! may I say—"Thy will be done!"

If I have loved this earth too well,  
My thoughts from thee and heaven have wean'd,  
And made me here content to dwell  
And on an earthly love have lean'd;  
Cause me to feel how frail the stay,  
When earthly hopes and joys are flown;  
And chast'ning, teach a child of clay,  
Meekly to say—"Thy will be done!"

O! Thou that cam'st each woe to heal,  
And those of contrite heart to save,  
To Thee ascend my heart's appeal!  
That I may such submission have,  
As, when this troubled life shall close,  
And all the griefs I've ever known;  
When death shall come to give repose,  
E'en then may say—"Thy will be done!"

## PATIENCE.

The evils by which life is embittered may be reduced to these four. 1. Natural evils. 2. The consequences of imprudence or vice. 3. Persecutions. 4. The conflict of opinions or characters. Under all these evils, patience is not only necessary but useful. It is fancy, not the reason of things, that makes life so uneasy to us. It is not the place nor the condition, but the mind alone that can make any person happy or miserable. When I am evil spoken of, I take it thus; If I have not deserved it, I am never the worse; if I have I will mend. Men will have the same veneration for a person that suffers adversity without dejection, as for demolished temples, the very ruins whereof are revered and adored.

## CHARITY.

Charity to the poor is a duty binding on all who have it in their power. "It is more blessed to give than to receive," saith our Lord. Happy is he who can subscribe sincerely to this truth, and whose felicity arises in proportion as he alleviates the distresses of others. To do good is to resemble the best of Beings. This is, indeed, our honor, and renders us useful and valuable in society. A compassionate heart and a liberal hand form a degree of amiableness worthy to be admired. We are excited to the relief of misery, by the consciousness that we have the same nature with the sufferer; and that we are in danger of the same distresses; and may sometime implore the same assistance.

To be spiritually minded is life and peace—both in conjunction; not raging life, not stupid peace: but a placid peaceful life—a vital vigorous rest and peace; not the life of a fury, nor the peace of a stone: life that hath peace in it, and peace that hath life in it.

What God requireth he impresseth. His law, written in the heart, is his likeness. How grateful will it be, when, after a long extermination and exile, it returns and repossesses the soul, is recognized by it, becomes to it a new nature, (yea, even a divine,) a vital living law, the law of the spirit of life in Christ Jesus!

How infinitely satisfying and delightful it will be, when the soul shall find itself con-naturalized to every thing in its duty; and shall have no other duty incumbent on it, than to be happy! when love, and reverence, and adoration, and praise; when delight and joy, shall be natural acts; can you separate this, in your own thoughts, from the highest satisfaction?

## "BACON ENOUGH"

Is a title which Dr. Ely has put to the following scrap from one of his correspondents.

A distinguished Lawyer in one of our western states thus writes: "I am much pleased with the Philadelphia. I inclose three dollars to be applied in paying for it the ensuing year. I have read pretty attentively the high and low church controversy, as it has been denominated; and I came to the conclusion while reading one of your late numbers that Dr. Green has received *gratis* as much New England Bacon as he can use during this winter unless his digestive powers are stronger than most men possess."

## FEMALE INFLUENCE.

A large assemblage met to celebrate a wedding party, and wine was circulated in rich profusion.—There were gentlemen present who were members of the Temperance Society, some of whom "took a little while the ladies absolutely refused to taste it, reproving by expressions not to be misunderstood, the misconduct of the temperance gentlemen, who had allowed circumstances and place to have an undue influence over them. One of them asked the servant for a pitcher of "cold water, and some tumblers;" which having obtained, she handed around the room, inviting all the cold water admirers to sustain their precepts by example." It is hardly necessary to say, such as had been so injudicious as to take a glass of wine into their hands, set it aside for the more suitable and rational liquid of nature. Such was the effect of introducing the water, that in a company of above sixty persons, not a quart of wine was used!

Temperance Advocate.

Letters received at the Office of the Religious Intelligencer during the week ending Jan. 13, 1831.

Goodwin & Co., Hartford; D. McClure, Shipensburg, Pa.; Rev. Dan Kent, Benson, Fl.; Frederick Woodbridge, Manchester; J. V. D. Joling, Marietta, O.; E. C. Morse, Orange, Va.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

## CONTENTS.—NO. 33.

Departed Saints	513	German Mission	ib.	The Indian Question	ib.
Family Discipline	514	The Imprisoned Missionaries	520	An affecting Scene	525
Protracted Meetings	515	The offer of pardon	521	Presbyterian Education Society	ib.
The Christian Advocate	516	Surplus Revenue	ib.	Encouraging circumstances	527
Temperance at Washington	517	Cherokee Indians	522	Obituary	ib.
Can this be answered?	518	Memorial	523	Poetry—Thy will be done	526
North-western Indians	519	Bodily Affection	525	Patience.—Charity	ib.